

PROTESTANT MINISTERS.

utiful letter is taken Sun. The chimes it new bells recently well's Catholic Church, ...

ORANGE FANATICISM. Catholic Girls Crowded Out of a Factory on account of Their Religion.

In Leitner and Connaught, Ireland, where those proferring the Catholic religion form an overwhelming majority of the population, the right hand of fellow-ship is gladly extended to Protestants, and they are freely admitted to all the privileges that the Catholics enjoy, without a murmur of dissatisfaction on the score of religious differences, but in "Loyal Ulster," which Sir Stafford Northcote says is the seat of all the intelligence and respectability in Ireland, the Orange population loses no opportunity to harass and persecute any Catholic who ventures into a community where the Orange element predominates, with a bigoted and intolerant zeal that knows neither pity for age or sex, sympathy for youth, nor respect for law. A case which occurred near Belfast, in the county Antrim, recently, aptly illustrates the cruel and narrow spirit which animates the despicable faction, now happily dying of its own venom, to whom the leader of the Tory party in England and his unscrupulous henchman, Colonel King-Harman, paid such effusive compliments only the other day in the vain hope of again reviving Tory ascendancy in Ireland. The following is the story: Fourteen girls and boys from the town of Sligo obtained employment in St. Helen's Linen Mills, belonging to Messrs. J. S. Brown & Sons, with the bloom of roses and the fragrance of a virgin's breath. How often have I these bells; they ring of religion which comfort the living, and suggest the words dear they hear to listening they hymn: Sweet hour of prayer, a world of care Father's throne May sweet evening bells, any God to thee, those hymns we all join. St. Michael's ring, their music call to that the beautiful spire, and ones be heeded and their joyed. Yes, they will birth and marriage, death and burial. When I am gone, is will still ring on, as will walk in the air, sweet evening bells. —MOORE. fathers, Heaven bless wish to see thee blotted desire to see thy organization, prestige, decreed to Christ. May clothed with salvation and aloud with psalm. May thy unyous multiply, and the lord arise upon thee. In earned the great lesson "I was made to live and be happy with Him for-bells ring out and remind we owe to God. T. McCLARY.

PERSON IN LONDON.

Anderson, the Catholic es, is, says a correspond- and more a favorite in sweet, gentle, and purely works upon the town, and cigarettes are called and is directed to her, and begins to be affected succeeds as well in a the in the execrable "bar," which is the worst a good actress was ever st an audience—she will second to none on our ly, however, that "Parth- best part. However that Mary Anderson knows her principle. It was stated it on Saturday night she to the Prince and Princess Monday there was issued notification, sent by Miss special request. It makes son; it offers no denial; but d between the lines will meaning. It advertises that on Saturday night anderson was presented to of Wales. Miss Anderson to have her name used as American beauties, rightly have been used in New- pool Catholic Times.

St. Thomas, writes: "Dur- active practice I have had describe Cod Liver Oil and es. Since Northrop & Ly- of Cod Liver Oil and tes of Lime and Soda came it, I have tried it, and asture in saying that it has if-satisfaction, and is to be pre- I have ever used or recom- have used it in my own fam- a beverage during heavy every instance a happy re- I cheerfully recom- in all cases of debility aris- kness of the muscular or m."

Highly Agreeable.

valuable feature of Dr. Low's n Syrup is, that it is highly take, and all varieties of a worm included, can be d by it, without recourse to keening drugs.

Wilmet Avenue Accident.

Wilton Avenue, Toronto, go received a bad injury by on the G. T. R. The severe ere quickly healed by the rd's Yellow Oil.

glorious victory of which you are ex- tribune to which he is amenable for his belief; and then, too, allowing himself to be limited by any formula of belief framed by others is simply an act of slavish submission and a base surrender of his religious freedom.

MISSIONS OF AFRICA.

ON THE OCCASION OF THE ESTABLISHMENT by the Holy See of Missions on the eastern and western coasts of Africa, we consider it will be gratifying to our readers to give a short historical sketch of these foundations from their first beginnings up to our own time, and a summary of their present condition.

PURGATORY AND PRAYERS FOR THE DEAD.

Philadelphia Standard. A friend writes us with reference to a discourse recently delivered by Rev. Henry R. Percival, a Protestant Episcopal minister, of which a summary was given in the Philadelphia Press, asking whether his sermon is the "dogma" of the "Episcopal Church," and who is Rev. Henry R. Percival.

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There is an express wholesale denial of the "Romish" doctrine of Purgatory, which Rev. Mr. Percival strenuously inculcates and defends. How, holding it, he can consistently remain in union and "communion" with those who deny it, and how he can consistently preach it from the pulpit of a "Church" which expressly declares as an "Article of Religion" established by the Bishops and Clergy and Laity "of that Church" what we have just quoted; is for him to answer to his own conscience.

The plain inconsistency is explainable only by a resort to the delusive sophisms which Protestant ministers and intelligent Protestants of the "laity" have constantly resort to cover over their self-contradiction in holding to the "right of private judgment," and individual interpretation of the Sacred Scriptures on the one hand, and yet at the same time, and on the other hand, undertaking to establish a broader and deeper foundation for their "faith" by setting forth certain articles of religious belief as orthodox and authoritative. If "private judgment be a personal right" then the "private

judgment" of every individual is the only tribunal to which he is amenable for his belief; and then, too, allowing himself to be limited by any formula of belief framed by others is simply an act of slavish submission and a base surrender of his religious freedom.

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CONFIDED TO THE CARE OF THE CONGREGATION OF THE HOLY GHOST AND THE IMMACULATE HEART OF MARY.

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From the sixteenth to the seventeenth century, however, the Franciscans, Dominicans, and Jesuits, carried the Gospel thither, and founded congregations, which in certain quarters became numerous and flourishing. But after some years, and in spite of generous and oft-repeated efforts, the impulse was arrested, checked by the difficulties of an unwholesome climate, the disasters of anarchy and war, and especially the shock of European revolution.

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a single Vicariate can only be provisional; and consequently, in accordance with the wishes of the Missioners themselves, the Holy See has divided it successively into various distinct jurisdictions. These are actually four in number, as follows: the Vicariates-Apostolic of Senegambia, Sierra-Leone, Dahomey, and the Two Guineas.

SEXTON IN GLASGOW.

Unsuccessful Attempt by Orangemen to Interrupt the Meeting.

On the 5th Nov., Mr. Thomas Sexton, M. P., spoke to a crowded meeting of Irishmen at Glasgow, on the present condition of Ireland. It was feared that the Orangemen would endeavor to interrupt the proceedings. The most elaborate precautions were taken by the police to prevent the two parties coming to collision, and their efforts were successful. The Orangemen, however, formed a procession and paraded the principal streets of the city. On arriving in front of the City Hall, in which the meeting was taking place, they cheered lustily and otherwise gave vent to their feelings, but the various entrances being guarded by strong bodies of police no disturbance was attempted.

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strife, and bathe its plains with its own blood (applause). Speaking of the prospects of the National party Mr. Sexton predicted that at the next general election the great bulk of the Irish constituencies would be won by representatives of the National party. Both parties in England had obstinately refused to yield to Irishmen those national rights of self-rule and native government which had been freely given to every other dependency of the Empire. Sir Charles Dilke said at Glasgow that the Radical party had the future in its hands. That was the case so far as England was concerned; but the Irish party had the future of Ireland in its hands (applause). If Sir Charles Dilke wanted to hasten the advent of Radical power in England he would have to consider and count with the force of the Irish party (applause). Those Radicals who were looking forward to the passing of the Franchise bill for the purpose of obtaining for themselves a further lease of political power might as well take into account the fact that the Irish party had not bound themselves as to the position they would take up on the question. It was even possible they might have to oppose a Reform bill because such a bill might have a Redistribution bill tacked on to it, with a provision for the lessening of the number of representatives in Ireland. There might be an endeavor, by a juggle, to take away some of the Irish seats that would be won by the Nationalists; and upon the whole it was not clear to him that they were not as well a party under the present as under any bill the Government was likely to pass (loud applause).

WINE AND WATER.

Let us look at the interpretations of science in her latest teachings as to the nature of strong drinks. On this point all are now agreed who speak scientifically. For many ages wine was looked upon as a distinct drink, as a something apart altogether from water. Strong wine will take fire, water will quench fire. Wine has a color and sparkles in the glass; water is colorless and clear as crystal. Wine has taste and flavor and odor; water is tasteless and odorless. Wine is the lips and tongue parched and dry, the drinker a thirst; water moistens the lips and tongue and stomach moist, and quenches the thirst of the drinker. Wine when it is taken sets all the passions aglow and dulls the reason; bids men enjoy and reason not; water creates no stir of passion, and leaves the reason free. Wine makes for itself a first and second and third and fourth claim on the drinker, so that the more of it he takes the more of it he desires. It is overwhelming in the warmth of its friendship; water sates the drinker after one draught, makes no further claim on him than is just consistent with its duty, leads him just never to take more and more, and has no seeming warmth in its friendship, which appears itself into many forms, which appear to be distinct; it is new, it is old; it is sweet, it is sour; it is sharp, it is soft; it is sparkling, it is still; water is ever the same. Wine must be petted and cherished, stored up in special skins and special caves, styled by particular names, praised under special titles, and heartily liked or disliked, like a child of passion; water, pshaw! it is everywhere; it hurries away more; it has one quality; it hurries away out of the earth by brooks and rivulets and rivers into the all-absorbing sea, where it is undrinkable; or it pours down from the clouds as if the gods were tired of it; it is no child of passion! Let the cattle, and the dogs, and the wild beasts alone drink water. Let the man have the overpowering drink, the blood of the grape—wine!

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How to Treat Weak Lungs.

Always breathe through the nose, keeping the mouth closed as much as possible. Walk and sit erect, exercise in the open air, keep the skin scrupulously clean, and take Hagar's Pectoral Balsam for coughs, colds, and bronchial troubles.

TO BE CONTINUED.